

since the institution of their profession, and in every country; this being the chief ensign of their pastoral office, and the mark of their power.— Though there was no law to restrain them from vying with the bishops in the magnificence of their crosiers, (as was the case with respect to their mitres), yet there was a rule which required them to hang a sudarium, or veil to their staves, by way of token that their authority was of a secret and subordinate nature. This token was, however, generally laid aside by the abbots of exempt abbeys; but it is always seen attached to the crosiers of abbesses from which it hangs floating like an ornamental flag. Another distinction between the crosiers of the bishops and monastic superiors, which, I presume, is observed by artists in general regards the manner of holding them. The bishop is directed to turn the crook of his crosier as he holds it in his left hand, forward toward the people, to signify that his jurisdiction extends over them; whereas the abbot ought to turn his backward towards himself, to indicate that his authority only regards himself and his private community. Few antiquaries are supposed to be ignorant that the pastoral staff of an archbishop is not a hooked crosier, but a processional cross. A patriarch, or primate, has two transverse bars upon it; the Pope has three. The carrying of such a cross before a metropolitan in any place, was a mark that he claimed jurisdiction there. Hence, when Geoffry Plantaganet, archbishop of York, and brother of Richard I. found that he could not be allowed to have his pastoral carried before him at the second solemn coronation of that monarch which took place in 1194, at Winchester, in the province of Canterbury, he became indignant, and refused to assist at the ceremony. I have only to add that both the mitre and the crosier appear upon the monuments of many modern bishops of the established church since the Reformation, and among others upon that of Bishop Hoadley, in the Winchester Cathedral, and that real mitres and crosiers of gilt metal are suspended over the remains of Bishop Morley, who died in 1684; and of Bishop Mews, who died in 1706. I must not, however, forget what I have learnt from the present Earl Marshall, that the mitre, which at the present day, is barely seen on the carriages of English and Irish Bishops, is actually worn by them in a ceremony of a coronation, at which they assist.

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### PASSING BELLS.

(From the Catholic Weekly Instructor.)

The subject of Passing Bells, and indeed the history of this sonorous instrument of percussion

in general is so curious that we shall subjoin some observations thereon. For many of which as for the authorities, we are indebted to Bourne, and to Brand in the Popular Antiquities.

Bourne considers the custom of the Passing Bell as old as the use of Bells themselves in Christian Churches about the seventh century. Bede, in his Ecclesiastical history, speaking of the death of the Abbess of St. Kilda, tells us, that one of the sisters of a distant monastery, as she was sleeping thought she heard the well known sound of that Bell which called them to prayers, when any of them had departed this life. Bourne thinks the custom originated in the religious ideas of the prevalence of prayers for the dead. The Abbess of the monastery above alluded to, had no sooner heard the sound of the bell than she raised all the sisters and called them into the church, where she exhorted them to pray fervently, and to sing a requiem for the repose of the soul of their mother.

The same author contends that this bell, contrary to the present custom, ought to be rung before the parties were dead, that their friends might pray for them; this was formerly the case, and we doubt not gave origin to the first tolling and then ringing the bell for the ringing which is a greater play of the bell, whereby, both sides are hit by the clapper, commenced just at the death of the parties prayed for, in order to direct the change of the form of prayer to begin.

Fuller, in his "Good Thoughts in Worse Times," 12mo. Lond. 1647, p. 3, has the following very curious passage:—

"Hearing a passing bell, I prayed that the sick man might have, through Christ, a safe voyage to his long home. Afterwards I understood that the party was dead some hours before.

Dr. Zouch in a Note on the Life of Sir Henry Watton, Walton's Lives, 4to. York, 1796, p. 144, says, "The Soul Bell was tolled before the departure of a person out of life, as a signal for good men to offer up their prayers for the dying.—" Aliquo moriente Campanae debent pulsari, ut Populus hoc audiens oret pro illo." Durandi Rationale." He is citing Donne's Letter to Sir Henry Wotton in verse:

"And thicken on you now, as prayers ascend  
To heaven on troops at a good man's Passing  
Bell."

The following simile expresses well the heavy knell of large Soul Bells:—

"Night Jars and Ravens, with wide stretched  
throats

From Yews and Hollies send their baleful notes